

# BOSTON RECORDER.

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No. 14.—VOL. VII.

SATURDAY, APRIL 6, 1822.

Terms, \$3.00 a year, payable in 6 months. To Agents, every 11th copy gratis. { or \$2.50 a year, if paid in advance. }

## CHRISTIAN LIBERALITY.

The following letter came from a pious and liberal Christian: one who has at heart the spread of the Redeemer's kingdom, under any true banner, of whatever denomination—one who has more solicitude for the salvation of souls than the enlargement of a sect—one who is ready to open the arms of brotherly communion to every true follower of the Lord Jesus Christ.

S. Int.

FROM WARD'S FAREWELL LETTERS.

To the Rev. George Barclay, Kiltzinning, Scotland.

London, April 24, 1821.

My dear brother,—I went to America to be edified by its religious character and institutions, and not as an economist or a politician; you will not expect therefore from me any thing which has relation to these subjects. Yet I may observe once for all, that the roads, the culture, the style of building in general, the vehicles, the extent of every kind of improvement; these come short of the same things in England. And who ought to wonder at this, when the age of the two countries is considered? The winters in America are long and severe, and the summers hot. On the sea-board the variability of the climate is very great, and pulmonary cases are very numerous and fatal. Yet still it remains true, that most of the deficiencies and faults of America are the deficiencies and faults of youth. After visiting the states of New-York, Connecticut, Massachusetts, New-Hampshire, Maine, New-Jersey, Pennsylvania, Maryland, &c. and the cities of New-York, Boston, Philadelphia and Baltimore, I was quite amazed at the progress of society in the United States—these towns, these colleges, these courts of justice, these scientific and benevolent institutions, the extent of country cultivated, these state governments, this army, this navy, this powerful general government! Why, my dear brother, when I considered that the other day, this whole continent was a forest, the exclusive abode of half naked savages and wild beasts, all this scenery appeared before me absolutely as the effect of enchantment.\* I may here give you the impressions made on my mind in passing through the state of Connecticut, and of which I made a memorandum at the time: "That country must be a happy one, in which the poor can obtain a respectable education for their children for nothing; where each man of good character, without regard to his sect, can become a legislator; where provisions are exceedingly cheap; where, except in particular towns, taxes are few; where there are no tythes, nor the galled feelings arising from the unwise elevation of one part of the people, on a religious account, over the other part; and where the people (as I had just seen them in Boston) meet in convention to amend the constitution of the state, with the same good humour as men go to the annual meeting of the Humane Society in London." I saw several Baptist ministers in the above convention as well as among the legislators of the state of Maine. This may suffice for these subjects.

Many of the places of worship in America, among different denominations have wooden steeples; which, however, when painted, look nearly as well as stone.—Among the Presbyterians and Congregationalists, the vestry, or session house, is a separate, and sometimes a distant building; the small vestries, as in England, opening into the chapel, where the minister can retire, and see his friends and deacons, are very rare in the states. The minister goes at once into the pulpit, and pulls off his greatcoat or cloak, and throws it over the side of the pulpit. In the winter a pan of coals in a box is ready for him to set his feet upon. The services are conducted nearly the same as in England; but I was sorry to observe that our custom of lining out the hymn as sung, scarcely exists; and that singing in many cases was profanely abandoned to the choir, as though praise at any rate, might be done by proxy; or as though the object of Christian worship was partial to such and such tunes which the congregation could not acquire. How any person can blame cathedral worship as popish, and admire these exhibitions in the front gallery, I know not. Notes entreating the prayers of the congregation for the sick, &c. are in many places sent up into the pulpit; and directed by these notes, the ministers visit the sick during the week. The reading of the Holy Scriptures does not commonly, I regret to say, make a part of the services of the sanctuary. Dr. Watts generally supplies the text of praise to the American people. I have seen selections, the greater part however, the compositions of Watts, by Dr. Dwight, Dr. Livingston, Dr. Worcester, and Mr. Winchell. American editions of Dr. Rippon's selection are not uncommon. The reading of their sermons precludes, I apprehend to a considerable degree among the Congregational ministers, not among others also. The services, in many places, concluded in the singing at least, with a doxology, the congregation standing.—Blacks are members of the churches of the whites, & sit down

to the Lord's table with the whites wherever I travelled. Divine service seemed well attended in the states which I visited; and I should think that amongst the Presbyterians, the Congregationalists, and the Baptists, there are but few instances of a dry formal ministry, though there remains much of it still among the Episcopalians.—I fear that there is among the Baptists a considerable portion of that Calvinism, which knows not how to unite duty with sovereignty, obligation with privilege, watchfulness with perseverance, and the necessity of prayer with divine influence. A Baptist church practising open, or Christian communion, I found not; and one or two ministers did not hesitate to avow, that they did not consider pedobaptists as in the pale of the visible church!!! Is it not beyond all expression strange, my dear brother, that the people, who still complain so loudly that the Baptists were imprisoned and flogged at Boston, should themselves act upon a sentiment so utterly contrary to Christian forbearance & charity?

Elders, as the scripture name for ministers, is much used in some parts. Black cloaks are generally worn by the ministers in the New-England States; and I saw several ministers wearing pig-tails.

The number of religious institutions in America exceeds, if possible, those of England. Bible, Missionary, Tract, and Sunday School Societies, are very numerous. The American Bible Society is a noble institution, doing great good. The Orphan Asylum at New-York has been favored with such remarkable instances of the Divine care, as to remind one very strongly of the institution of Professor Frank, in Germany. The Deaf & Dumb Asylum, at Hartford, Connecticut, under the care of the Rev. Mr. Gallaudet, prospers exceedingly. I spent some hours at the Asylum, enjoying a flow of feelings so sacred and so refined, that I can never lose the recollection of this visit. Regular prayer-meetings confined to females, held at each other's houses, are very common in America.

But there are some institutions existing in America, which I have not heard of in other countries. At Boston, and in other places, a missionary for the town and neighborhood is maintained and employed; his work is to carry the Gospel to the poor; to preach in cellars, in garrets, or their peculiar circumstances, or their disinclination, are excluded from the public means of grace. I met two or three of these interesting missionaries. Societies of ladies exist for assisting poor Christian students by purchasing cloth and making them clothes. Other ladies are united to work together one day in a week, fortnight, or month, devoting the produce of their sewing, &c. to some good object. One of the party reads for the edification of the rest. Societies of girls, and separate ones for boys, are numerous: these have meetings, and devote a quarter, or a half, or a whole dollar a year each, to some Christian object. In the church under the care of the Rev. Mr. Payson, of Portland, a number of married females have associated under a solemn engagement, that the survivors will, as much as possible, seek the spiritual good of the children from whom any mother in this association may be removed by death.

The different denominations in this country come together in delightful harmony, and co-operate without being obstructed by those impediments which exist in other countries. The Sunday School Union, in New-York, exhibits a noble specimen of the true Christian feeling; and the union flourishes accordingly.

In short, I found more places of worship in the large towns in America than in similar towns in Britain, and much genuine piety among the Presbyterians, the Congregationalists, the Evangelical Episcopalians, the Methodists, and the Baptists; & as far as my journey extended, I observed a cheering exhibition of Christian progress. As in England, all denominations of real Christians are increasing; and all are growing better. The revivals in different sections of the union are greater than ever. I have made special inquiry into the nature of these revivals, and find, that the far greater portion of those who commence a religious profession under these impressions, continue till death to adorn the doctrine of divine influence. Christian missions too begin to be more and more popular, and the duty of the church to identify them, as an integral part of its institutions, begins to be more generally felt and acknowledged in this highly favored country. What a cheering sight it was to see, on the 9th of last month, coach and waggon loads of missionaries coming into Princeton, on their way to the Indians: "the wilderness and the solitary place shall be glad for them." And how still more astonishing that these Indians should be made willing to devote to the education of their children all the dollars paid to them by annual instalments, for funds, by the government of the U. S. Blessed be God! the appearances in all Christian countries indicate that we are rapidly passing into a new order of things. Indeed all the great events of our own times seem but the harbingers of his appearance, who is "the desire of all nations." Ever indeed yours, W. Ward.

## REMARKS ON ABYSSINIA.

To the Editors of the Jewish Expositor.

Gentlemen,—In your last number, p. 333, your correspondent says, that the interesting country of Abyssinia should now meet with great regard from the Christian world, and mentions Bruce's account of the queen of the south (or Sheba, as it is called in the Bible) having had a son by Solomon. I have often wondered that this most interesting country to the race of Israel, and Bruce's account of it, has never been mentioned before in the pages of your Jewish Expositor. Bruce says, that the queen of Sheba had a son by Solomon who was called Menilech, or Menilech, by his mother, but he was called David by Solomon.—This prince Menilech was during his infancy nursed by his mother, but when grown up, was sent to Solomon to be educated, & when he returned home to Abyssinia, there went with him many of the princes and great men of Judah, and also Azariah the son of Zadoc, the high priest. After the death of his mother, this prince Menilech ruled over the Abyssinians, and he being educated in the Jewish religion, all his subjects became converts, and professed the Jewish religion till the year 333 of Christ, when a Greek Christian, navigating the Red sea with an intent to go to India, and having with him two adopted sons to whom he had given a good education, were wrecked on the Abyssinian coast; the old man was killed in a skirmish with the natives, the young men were made prisoners; one of whom named Frumentius, being a youth of great abilities, was made preceptor to the young prince of Abyssinia, and when first introduced to the prince he found him reading of the Psalms of David, and he persuaded the prince to become a Christian, and all the Abyssinians followed the example of their prince, and became Christians, (so that Christianity has been professed in Abyssinia near 1500 years.) There were at that time a great many Jews in Abyssinia, who refused to abandon the religion of their forefathers, so assembled together on the mountain of Sannen, and chose themselves a king of the tribe of Judah, and of the race of Solomon; the name of this prince was Phineas, and from him their sovereigns are lineally descended. The race of the high priest still continues to be priest to the Jews in Abyssinia, the genealogies of both kings and priests being preserved there with great care. So that the prophecy delivered by Jeremiah in his xxxiii chapter, respecting the race of David and the Levites, has never been forgotten by the Lord, but has been exactly verified.

The race of Solomon by the queen of Sheba continues to reign over the Abyssinians, the records of which country are carefully preserved. Bruce enumerates the names of all the kings, with the time they reigned over the Abyssinians ever since the time of Menilech, the immediate descendant of Solomon, so that the king of the Jews in Abyssinia, and the king of the Abyssinians, are both descendants of Solomon. The number of the Jews in Abyssinia are about one hundred thousand; the ensign of the Abyssinians is the lion of the tribe of Judah. Peter Heylyn, who wrote his Cosmography in the year 1687, one hundred years before Bruce was in Abyssinia, says, That the Ethiopian emperors conceive themselves to be sprung from Solomon and Maqueda the queen of the south, and that the arms of this kingdom are the same with those of the tribe of Judah, which are, a Lion rampant in a field Or, and that the motto of them is to this effect: The lion of the tribe of Judah shall overcome.

The prophet Jeremiah, chap. xxxiii. 17, says, "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel, neither shall the priests the Levites, want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me. Thus saith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed, to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return, and have mercy on them.

It is generally supposed that the race of David and the race of Aaron are not now to be found, and that their genealogies are lost; but if we believe the prophet Jeremiah, that is never to be case;

\* The mountains of Abyssinia are difficult of access, but their tops are delightful plains, and are chiefly the cultivated parts of the country, the valleys being deluged with rain one part of the year, and parched up by the heat of the sun the other.

and as the seed of David is destined by the Lord to reign over the united kingdoms of Israel and Judah, whenever it shall please the Most High to restore them to their own country; it is a most wonderful interposition of Providence to preserve this seed pure and unmixed with other nations in a remote corner of the world till God's appointed time, so that no dispute shall arise who shall be king when the whole race of Israel shall be called to the land of their fathers.

The prophet Isaiah, chap. xlviii. says, that "a present shall be sent from Ethiopia to the place of the name of the Lord of Hosts, the mount Zion." Is not this kingdom of Jews to be the present? No nation beside Ethiopia or Abyssinia, can send so valuable a present to mount Zion.

The royal Psalmist says, "The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts." Ps. lxxii. 10. "From beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed, shall bring mine offering.—Behold, at that time, I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame. At that time I will bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."—Zeph. iii. 10, 19, 20.

The xlviii chapter of Isaiah is tho't by some commentators to contain an obscure prophecy, but some things having been lately made known in this country, it appears now very clear. The prophet addressing the country says, "Ho, land! shadowing with wings,\* which is beyond the rivers of Ethiopia. That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose lands the rivers have spoiled;† All ye inhabitants of the world and dwellers on the earth see ye, when he lifteth up an ensign on the mountain; and when he bloweth a trumpet hear ye.‡ In that time shall the present be bro't unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose lands the rivers have spoiled, to the place of the name of the Lord of Hosts, the mount Zion." I am, &c. C. HALL.

\* The land shadowing with wings. The Ethiopians have spread their wings over and protected the Jews, whilst other nations were destroying them; they have not only protected them, but given them possession of part of their country to dwell in, in which the Jews have enjoyed without interruption, their laws, manners, and customs, under a royal state, having for kings, princes of the race of David, and priests of the race of Aaron.

† Vessels of bulrushes. The Nile was navigated anciently in vessels of bulrushes, as we read in the Bible, that Moses was exposed in an ark or vessel made of bulrushes. The vessel in which Bruce navigated the Red sea had a sail, or mat, made of bulrushes.

‡ Whose lands the rivers have spoiled. The prophet twice in his xlviii chapter says, that the nation who shadowed with wings the people meted out and trodden under foot, was a land that the rivers had spoiled; he says, It is beyond the rivers of Cush or Ethiopia, which is the Nile.

Ethiopia was peopled by the descendants of Cush, and was, in very early times, the most learned people upon earth. The Chronicle of Axum (the first city built by the Cushites) is the most ancient repository of the antiquities of that country, a book esteemed as the first in authority after the Holy Scripture; it says, that Ethiopia was inhabited till 1508 years before Christ, and 200 years after that it was laid waste by a flood, the face of the country much changed and deformed, so that it was denominated Oure Midre, or the country laid waste. Other historians speak of this flood in Ethiopia also, and it must have been well known in the time of Isaiah.

§ The prophet Isaiah commands our particular attention to the time when the ensign is lifted up on the mountain, and when the trumpet is blowing, we are to listen and hear. The ensign is actually lifted up, and the trumpet is blowing. This ensign is the Jewish scriptures which is sent and lifted up in sight of all nations, and the sound of the Bible is gone out to all lands, and its words to the ends of the world; so that we may fully expect according to the express declaration of the prophet, that the present of a people scattered and peeled, and a nation meted out and trodden under foot, will, ere long, be brought to the place of the name of the Lord of Hosts, the mount Zion.

The Rev. G. S. Faber, in a letter to me, does not believe that Ethiopia is the country meant by the prophet Isaiah from which a present is to be sent to mount Zion, because the prophet shews to a country beyond the rivers of Cush, but I have seen the writings of a commentator on the prophecies, who says, that the words in the original may be rendered so, or upon, the rivers of Ethiopia, so that we should read, "Ho, land! shadowing with wings, that is upon the rivers of Ethiopia."

Mr. Faber is also of opinion, that the English ships will have a part in restoring or carrying the outcasts of Israel and the dispersed of Judah to the land of their fathers, which is by no means improbable.

Dr. Clark and Mr. Cripps his companion, in the course of their travels, examined an Abyssinian literati, who confirmed to them in every respect, Bruce's wonderful account of that country.

For the Boston Recorder.

## PRESENT STATE OF THE JEWS.

### I. Their Character.

The Jews remain a distinct people.—Other nations of ancient days, now live but in name. The Babylonians, the Assyrians,

the Romans, the Goths and the Vandals, long since mingled with other nations; and their descendants are now known by other names. But here, a nation has survived its political existence for eighteen centuries. Even dispersion cannot blot it out. Those rites and ceremonies, with which are associated their ancient glory, their expected greatness, and their eternal hopes; rites too dear to be relinquished, too burdensome to be adopted by other nations, constitute the brazen wall by which this nation has long been encircled. The precepts of their religion, discouraging all attempts to gain proselytes, and forbidding intermarriages with other nations, preserve them a distinct people. The contempt with which all other people regard them, ensures obedience to these precepts. If Judaism be not the separating wall, why with its loss, is the very name of Jew forgotten? Where they have long been deprived of their law, a few rites only point out their origin; as soon as these are relinquished they are no longer recognized as Jews. Multitudes from age to age, embrace the religion of Mahomet, and are heard of no more.

Education. This consists chiefly in learning to pronounce a language, of which few know any thing more than the pronunciation. Their advantages are limited; prejudice having generally excluded them from public schools. Parents, too, apprehending that education interferes with religion, have been guilty of criminal neglect. Female education is scarcely known. It is unnecessary to add, that as a people, they are in extreme ignorance. To a great extent, even in Christian countries, they attribute diseases to malignant spirits, and apply to exorcists to expel the demon by incantation. Their most learned Rabbis regard the study of languages, history, and the sciences, as profane. They accordingly prescribe, and pursue a course which is but poorly calculated to enlighten and liberalize the mind. The Talmud, consisting of fourteen ponderous folio volumes, engrosses all their powers, from early childhood, till paternal duties, and the duties of the Synagogue, call them away. After all this preparation, they are, for the most part, deplorably ignorant of that Law which they attempt to expound.

Their manner of life.—Averse to labor, the rich engage in commerce, banking or loaning money; the poor in retailing trifling articles, dealing in old cloths, and not unfrequently in beggary and theft. Nor will honest gain satisfy their excessive avarice, save where it best subserves their selfish ends. Few indeed are honest from principle. Overreaching and defrauding, they regard as meritorious; and by these arts of circumvention, they incur universal hatred. It is not fate, it is these detestable arts of theirs, which doom them to perpetual persecution. Their choice of countries exhibits clearly their excessive love of gold. Why do they forsake free commercial countries, where the people are enterprising? Because they cannot engross the trade, and secure unlawful gains. They choose the country whose energies the feudal system has paralyzed, or Mahomedan regions were all are given up to sensuality and sloth. Whence that attachment to Spain, so strong that nothing but sanguinary laws could prevent her being overrun? The gold of the country, and the want of energy in her sons, give the answer. Does that avarice, which prefers gold to freedom, excite your indignation?

Turn then to a portion of that unhappy people, whose condition cannot but excite your pity. Think of the thousands, at the age of thirteen,—when the parents protection and support ceases,—abandoned to the mercy of a pitiless world. These are now roaming the streets of most of the cities of the eastern hemisphere, begging from door to door, & plying where opportunity presents. At night, some shed with which they chance to meet, furnishes their place of repose. The degradation of the female outcasts, is beyond description. Hundreds in London alone, are constrained to purchase their bread with the wages of their shame.

Their attachment to the land of their Fathers.—Such attachments, with all other people have proved transitory—their, 18 centuries have scarcely weakened.—When cruel laws forbid their re-visiting the city of their hopes, behold them parting with their gold for the mournful privilege of sitting down to weep amid the desolations of Jerusalem; and when so dear a privilege cannot be purchased, see them so favoring the "stones and the dust thereof," as to procure them at any price, and treasure them up as a most sacred relic. Witness their funeral ceremonies, in all the nations whither the Lord their God has led them. Why do they sprinkle the coffin of a departed brother with this precious dust; or deposit it under his sealed eyelids? It is that his dust may mingle with the dust of his beloved city. Witness too, that confident expectation in the mind of every Jew, that the dispersed are so to be gathered into the city of their hopes;—could that city be purchased with gold, and could they there enjoy a government



of their own, soon would they be seen bending their way thither, from every nation. However we may interpret those prophecies which seem to point to such an event, when we look at the character of that people, we cannot but believe that when the time of their being trodden under foot by the Gentiles shall be fulfilled, multitudes will return, and Jerusalem will again arise in its ancient magnificence.

**Their national pride.**—The Jews, still claiming to be God's peculiar people, look upon other nations with feelings similar to those with which the Jews of ancient times regarded the Gentile world. They trust that their long expected Messiah will soon appear—deliver them from every oppressor—establish a temporal kingdom—restore more than ancient privileges—and bring all nations to bow to his sceptre. Consequently, they regard all other religions with contempt; but the Christian religion is the peculiar object of their hatred; against its founder, they still retain the bitterest enmity; that divine honours should be paid him, excites their highest indignation. Their notions of Christianity, they have derived chiefly from the Catholics; by whom they have been perpetually persecuted. The Jew cannot but regard as an abomination, the worship of saints and angels, and the no less idolatrous worship of the cross: an act which casts upon his nation the keenest reproach. Pride forbids their reception of such a religion. It would abolish those ceremonies in which they glory; it would prostrate all their fond hopes of future greatness; it would be acknowledging themselves children of those who slew the Prince of life.

**Their precautions to prevent Jews from embracing Christianity.**—Their creed teaches the apostate to expect nothing but eternal death. Parents and teachers use every art to inspire the child with an inveterate hatred of the very name of Jesus. Whenever it is mentioned, they manifest their contempt by spitting. They style him the *hanged one*. Their whole course of education is calculated to deepen their early prejudices. They are brought up so ignorant of their own scriptures, as to know little respecting them, except what they hear at the synagogue; and there those parts which refer particularly to the Saviour are entirely omitted. The New Testament has been kept out of sight as a pernicious book. But should a Jew, in spite of all these precautions, embrace Christianity, he is subjected to the most cruel persecution, and in this, his nearest relatives unite as the only means of saving themselves from infamy and ruin. Is he a son? he is banished forever from his paternal roof. Is he a husband and a father?

"No wife, nor children, nor shall he behold, Nor friends, nor sacred home."

His relations assemble, perform his funeral rites, bemoan him as descended to the tomb, and ever after speak of him as deceased. If he writes to them, he can expect no answer. But a difficulty still more appalling remains; what shall he do in the face. Does he apply to Christians, the only source from which he can hope for relief—it is regarded as the artifice of some Jewish beggar. This is not speculation; Jewish converts are thus actually reduced to extreme and long protracted suffering. Who but must feel for those who are bound down to Judaism with chains like these.

**Their religious character** presents a picture gloomy indeed to the eye of Christian hope. Judaism, though divine in its origin, now assumes a form, which scarcely elevates it above Paganism. The morality it inculcates is indeed at a great remove from that of the pagan world; it does present a barrier to those grosser abominations; it operates powerfully upon the external conduct, but no facts justify the conclusion that it ever reaches the heart, and leads to that sense of sin which inspires true godly sorrow. It rejects the only name given under heaven whereby man can be saved; it tramples under foot the blood of God's eternal Son. Nothing of its ancient spirituality—nothing but useless rites & ceremonies remain. Not indeed the sanguinary rites & ceremonies of pagan nations, but those little better calculated to fit the soul for heaven. To these it points, as a complete atonement for sin. But should this atonement be neglected, it threatens at the farthest, but a twelve-month punishment, and then promises the rewards of the blessed. The worship of the modern synagogue corresponds with the religion. While the Rabbi mutters over prayers, in a tongue unknown to most of his hearers, and often to himself, the multitude are making bargains, and the children are at their sports. Of that worship of the heart which God requires, neither priest nor people seem to have any conception. Thrice each day must they offer up their prayers—but how? Read, or recite them in Hebrew; and where the pronunciation is unknown, lay their hands upon a prayer, printed upon a card, and appended to the closet door. The Rabbi concludes that the female, previous to marriage, has no soul; consequently of her no worship is required. Many of the Jews are Deists in theory; as a nation, they are Deists in practice.

But these are our fellow immortals, destined soon to stand with us, before God's awful bar.—What are their eternal prospects? Dark, dismal, even when compared with pagan nations. On these the true light has never shone—those willfully extinguished it. Where are the people who have higher claims upon the sympathies, prayers and exertions of the Christian world?

(To be continued.)

From the *Missionary Herald* for April.

#### PALESTINE MISSION.

Letter from Mr. Parsons to Mr. Cyrus Byington, dated Jerusalem, May 5, 1821.

My dear Brother,—Just as I left Smyrna, I wrote a hasty letter in reply to yours of August 18th, enough to express my gratitude for the favor, and my wish to stand among the few, who are to receive many of your letters.

After a residence of about three months in this sacred city, I can say, that in one respect it differs from any other place I ever visited—there is no such thing as being satiated by viewing objects every where presented to the eye. The sight of Smyrna, of Pergamos, of Patmos, awakened the tenderest sensibilities; but the feelings were in a measure momentary. It is not so with Jerusalem.

I now go to Mount Calvary,—walk in the Garden of Gethsemane,—stand upon the heights of Zion,—ascend the Mount of Olives,—drink of the waters of Siloam, with greater pleasure, than I did on the first day of my arrival. Indeed there are so many subjects presented to the mind, such as the devout anthems of David; the dedicatory prayer of Solomon, when he kneeled, and spread out his hands to God, and consecrated a temple, which became the glory of the church, the wonder of the world; the exalted strains of Isaiah, when he saw the day of Christ and rejoiced; the zeal, patriotism and piety of Ezra and Nehemiah when they reared the tabernacle of David amid the opposition of a world; and what is infinitely more, the benevolence, suffering, death, resurrection, & ascension of our divine Redeemer,—that the pleasure must be increased upon every examination.

But what is rather remarkable, this view of the subject destroys all curiosity to see particular objects venerated by the ignorant multitude. You are here shown the pillar, to which our Saviour was bound to be scourged; the arch upon which Pilate cried, "Behold the man!" The very door at which Peter knocked, when the angel led him from the prison; and a thousand other places of great veneration. Now all this is folly, and calculated to disgust enlightened travellers, and give strength to infidelity.

But, that this city was for many ages the great capital of the church of the living God; that it has been honored by the presence of David, of the Prophets, of Gabriel, and of God himself in human flesh; that the Gospel has been preached here

with power, and with wonderful success, and a multitude from this city conducted to the heavenly world,—is truth, upon which the mind may rest without the possibility of deception. And this is enough to satisfy the most enlarged and benevolent minds.

You speak of the trials of Missionaries. Perhaps now you can speak of them by experience. If so, you have found them, I doubt not, much as we contemplated them, when examining the question relative to missions. It is one thing, however, to make mention of the trials of a Missionary, & quite another thing to experience them. We often said, we must languish under a burning sun; wander solitary and forsaken without a smile to cheer, or a heart to feel for us; be hated by many, flattered by a few, and loved by none; and have life always given over unto death.

These, it is true, are afflictions, but not worthy to be mentioned in comparison with others, which prey more deeply on the heart. To be obliged to be silent when God is dishonored, and souls deceived and destroyed by the craft of men; to be left in doubt what measure to pursue, what course to take, what counsel to give; to be counteracted in every good design by a power which cannot be evaded, and to urge a spiritual religion upon those who have no ears to hear, no eyes to perceive, & yet who know that heaven is secure,—is an affliction which makes the heart bleed.

I have never been more sensible of the duty of praying for Missionaries, than of late. In my solitary room I often find comfort from this reflection; that I may do good to my brethren who are afar off, even if I can do no good to those who are near. It is a comfort to pray for Missionaries by name, and thus employ a day in looking over the Christian world. I think I can say, that my assurance of the conversion of the world to Christ was never so firm as at the present time; and never, surely, were the obstacles and difficulties more affectingly magnified.

My brother, we need not fear, we may dismiss all solicitude,—go forward,—turn not to the right or to the left. God will overturn and overturn, till He, whose right it is, shall take the kingdom.

I trust that your body and soul prosper. If you write to any of our fellow laborers give them Christian salutations. Wide is the field, but the reward is great. My last wish, as I bid you farewell, is, that we may sit together in heavenly places.

LEVI PARSONS.

Extracts of a Letter from Mr. Fisk, to the Corresponding Secretary.

SMYRNA, Nov. 22, 1821.

Dear Sir,—I have already given you some account of the village of Sedici, and a visit which I made to it last winter. I have just returned from a residence of a month there with the families of the Messrs. Vaulencques. We went out Oct. 20th. The five Sabbaths which I spent there, I preached in French to a congregation of about twenty persons, from the following texts:—"Search the Scriptures." "The law of the Lord is perfect." "When thy judgments are in the earth, the inhabitants of the world learn righteousness."

"There remaineth, therefore, a rest for the people of God." These were sermons, which I had previously written in English, and translated into French. I spent a little time daily in reading the Scriptures in English, Greek, and French, with six children of the Messrs. V., and devoted most of my remaining hours to study. I sold three Greek Testaments for about one third the real cost, gave away four others, and distributed & left for distribution, 100 Greek tracts of different kinds.

I also visited the Greek priests frequently, for the purpose of reading the Scriptures with them. After reading our Saviour's discourse to Nicodemus, I asked, "What is regeneration?" The head priest replied, "Baptism." I asked, "Is it water baptism merely, or does it imply also the renovation of the heart, by the Holy Spirit?" "It certainly implies the latter," said he. I replied, "Suppose a man has been baptized, but his heart remains unobedient, and he has no true faith; can he be saved?" "Certainly not," was the reply. I then entered into conversation to show the nature and necessity of the renewing influence of the Holy Spirit. To all that I said, he readily assented.

A little way from Sedici, there is a spring called "St. John's Fountain," to which the Greeks attribute a kind of miraculous power. The water is slightly impregnated with iron. The sick resort to this fountain, taste the water, make the sign of the cross, offer a short prayer, and then tie a small rag to the bushes which surround the spring, and, according to public opinion, depart materially benefited. Hundreds of rags are hanging on the bushes, having been left there by invalids, who came to be healed. Similar springs are found, it is said, in the neighborhood of many Greek villages.

Smyrna, with its vicinity, continues to be a theatre of the most tragical and bloody scenes. Three or four days ago, a quarrel took place between some Turks, and some Slavonians and Ragosians who are Austrian subjects. A few individuals were killed on both sides. This excited the anger of the Turks generally to the highest pitch of frenzy, and they wreaked their vengeance on the poor Greeks, shooting and stabbing them in the streets, and even breaking open houses to glut their fury, and gratify their lusts. I have heard the number of assassinations committed in the course of two or three days, variously estimated at from 100 to 300.

[Mr. F. states, that firms had been repeatedly received, ordering all peaceable Greeks to be protected, and that Turks who molested them should be severely punished. The effect of these firms was usually a short period of tranquillity, which, however, was repeatedly interrupted by a report of some victory gained, or some outrage committed by the Greeks.]

My own situation is such, that I entertain very little apprehension as to my personal safety. Yet scarcely a week has passed, for eight months, in which I have not witnessed, or heard of events of the most revolting and distressing kind. The occurrences of this year have made the most horrid things recorded in ancient history seem familiar,—seem like facts; and not like the imaginations of a tragic muse. These exhibitions of lust, of cold blooded cruelty, furnish dreadful testimony of the corruption of human nature. O that from these impressive and instructive lessons, I may learn practical wisdom.

[After some suggestions, as to the effect of the disturbances in that country on the present operations of the mission, Mr. F. proceeds:]

Be the result of the war, however, what it may, I entertain very little apprehension, that it will be seriously unfavorable to our cause; and possibly it may open a wide door, for the circulation of the Scriptures, the establishment of schools, and the diffusion of evangelical truth. Our general plans should be laid, not with a view to present occurrence merely, but principally with reference to the general state of the country.

Extract of a Letter from Mr. Parsons to the Treasurer.

SMYRNA, Nov. 7, 1821.

Dear Sir,—From the 5th of Sept. to the 1st of Oct. I have no correct recollection of any thing which was said to me, or of any thing which was administered for my recovery. My mind was greatly confused, and for some days remained in a state of the most distressing derangement. Three physicians visited me every day, and the result of their consultations was, that my life must terminate within 24 hours. About the first of October, the fever abated, and I awoke as from a long dream. It was not the dream of death. The opened my eyes, but it was not in eternity. The solemn moment of exchanging worlds, had not arrived. I yet tabernacle in the flesh;—and if it may be to contribute a little for the promotion of the Gospel among the heathen; if it may be for

the everlasting happiness of one sinner; what occasion shall I have to rejoice.

For a month past I have been gaining strength, though, in consequence of frequent colds, I am still confined to my room.

If my health will permit, I design to sail for Smyrna by the first opportunity. Vessels are frequently passing from Smyrna to Cyprus, or Jaffa. I am not without a strong hope of arriving at Jerusalem before Christmas. The time from Christmas to the Passover affords high advantages for obtaining and diffusing religious information.

From the *Missionary Herald* for April.

#### SANDWICH ISLAND MISSION.

LETTER FROM MR. BINGHAM TO THE TREASURER, RESPECTING THE VISIT OF THE RUSSIAN SHIPS OF DISCOVERY.

Waikoo, July 7, 1821.

Dear Sir,—I have often allowed myself the pleasure of writing you, and have indulged the utmost freedom on a variety of subjects; and I am persuaded that you will excuse it, if I give you a brief account of the visit of the Russians to this place.—On the 2d of April, two ships of discovery entered this port, the "Otkritie," Commodore Vassieloff, Lieut. Avenoff, Zelnioie, and Boyle; and the "Blagomereny," Capt. Schishmareff, and Lieut. Lazareff. They sailed from St. Petersburg in 1819, where their Emperor went on board, examined their preparations, wished them success, and took an affectionate leave of them.

They touched at the Cape of Good Hope, Port Jackson, Kamschatka, Hatzebus Sound, Norfolk Sound, California, and came thence to the Sandwich Islands.

April 4. The Russian officers came on shore, and were introduced to the king. But as he had no place on shore, where he could politely ask them to sit down, or give them comfortable seats, he took them to the elegant dining-room of the Cleopatra's Barge, where they were well accommodated, and politely served with a glass of wine, when they rose, and drank to his Majesty's health.

They were welcomed on board, also, with a salute of 8 or 10 guns. When they had made known their business, obtained permission to receive supplies, to make astronomical surveys, to survey the harbor, and examine the country: I had the pleasure of conducting them to the Missionary establishment, and of introducing them to the brethren and sisters of the Mission family.

We were all happy to see so many of the subjects of Alexander at our house, as friends and neighbors. They were generally dressed in the uniform of their Navy officers, with their side arms girded on. A priest of the Greek Church, 73 years old, in a large black cloak, having a cross suspended from his neck; two physicians, a naturalist, and an astronomer, attended the Commodore. Two of the gentlemen, (Lieutenants) speak English with some facility; some speak Latin, some Spanish, and all Russian. The Commodore inquired with interest, whether we were supported by the American government; how long we had been here; and how long we intended to stay. He appeared satisfied with our answers, pleased with our enterprise, and said all nations would approve of it.

6. According to previous request, they visited our school, and favored us with their company at tea. They appeared to be pleased with the state of the school, and with the improvement of the pupils, the marks of genius they exhibited, and with our general prospects. The Commodore spoke of the superiority of our system over the Catholics at California, as we were attempting to promote learning, as well as Christianity. The Papists there, he says, make slaves of those whom they attempt to proselyte.

8. We had divine service at our house, preaching from the text, "We glory in tribulations also," followed by Melton-Mowbray, [a favorite piece of music.] One of the Russian officers, who was present, finding that Mr. B. was unwell, kindly offered to bring one of their physicians, who soon came and gave his advice. We notice the kind providence, which sends us such reasonable advice; and would acknowledge the blessing attending it.

9. The king and queen dined on board the Commodore's ship, sleeping an hour before dinner in the cabin. As I had gone on board to obtain the medicine prepared for Mrs. B. I was requested to dine, and to ask a blessing at table. The Commodore said to the king, "We acknowledge God as the giver of our food." We hope the interview enjoyed by the king, with these gentlemen, will be useful to him.

12. The family dined on board the Commodore's ship, agreeably to a polite invitation previously given;—and received much kind attention. They were shown many interesting curiosities, collected from different tribes and nations; as well as the accommodations of the ship.

Beside the Russian seamen, we were gratified to see two Kamtschadals, and one Siberian, who were said to have become excellent sailors, with little practice.

14. We were invited on board the other ship. Both ships are well fitted out for the purposes of discovery. All the sea captains, in port, dined to-day,—a sumptuous dinner of 8 or 10 courses;—one dish of soup put up in London 1819; also milk put up at the same time and place, and preserved good, for coffee. These were curiosities.—They enlivened the natives for several successive evenings with the exhibition of fire works.

16. At their request, I gave the Commodore a written communication, respecting the state of this nation, and committed to his care a letter addressed to the Governor of Kamtschatka, and with their approbation, a copy of the Memoirs of Obokiah, for Prince Gallatin. They sailed on the 18th.

From what we have seen of these gentlemen, they appear to be well educated; attached to the Emperor, whose full length portrait accompanies them wherever they go. They appear exceedingly happy in each other's society, fond of cheerful conversation, and kindly disposed toward all men, especially to the American Missionaries.

We hope this enterprise of discovery will be the means of promoting science and civilization, facilitating commerce, and other arts of peace; and of hastening the general diffusion of the Gospel. We shall rejoice in the reign of Alexander, the patron of benevolent institutions, while his influence favors the increase of Evangelical light, and the enjoyment of universal liberty and peace.

I am, Dear Sir, truly yours, H. BINGHAM.

From the *Missionary Herald* for April.

#### MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

ANNUAL REPORT TO THE SECRETARY OF WAR.

[A copy of this Report, which was made out about the close of September, has recently been forwarded to us. As it is the first of the kind from this station, and contains a brief view of the Mission, we shall give it almost entire.]

In compliance with the directions contained in the Circular from the Department of War, dated Sept. 3, 1819, the undersigned, Missionaries under the patronage and direction of the American Board of Commissioners for Foreign Missions, have the honor to make the following statement.

The establishment, which they have had the pleasure of commencing for the benefit of that division of the Cherokee Indians, which has migrated west of the Mississippi, and settled upon the Arkansas river, is located about four miles north of the river; two hundred miles above the Arkansas Post; and about one hundred miles below the present military post at Fort Smith. It is not much short of five hundred miles up the Arkansas, following the course of the river. The site selected is on the west side of a creek called Illinois, which is lined, on each bank, with good bottom land. The creek empties into the Arkan-

saw from the north, and is navigable for keel-boats as far as our establishment, about one half the year.

The name *Dwight* has been given to this station in affectionate remembrance of the late Timothy Dwight, D. D. President of Yale College, who was a warm and devoted friend to missions, a distinguished and active member of the Board, and the first who died from that body after its incorporation.

[After saying that they spent some time at Brainerd and Elliot, in order to learn the best manner of conducting schools among the Indians; and in the first instance, went up the Arkansas without their families, to make preparations for settlement; having been joined at the Arkansas Post, by Messrs. Hitchcock & Orr; the Report proceeds:]

We all arrived in this country in the month of July, 1820. Sickness, however, with which we were all affected, prevented our entering immediately on the work in view, and has greatly retarded our operations since their commencement. The site selected was a wilderness. The first tree was killed on the 25th of August. Since that time, we have cleared and enclosed with a substantial fence, about 20 acres, most of which is improved the present season. We have also erected four cabins of hewed logs, for dwelling houses; two of which are 20 feet square, with piazzas on two sides, & two are 10 feet by 22, with piazzas on one side. A school house, 24 feet by 36, is nearly completed, constructed on the Lancaster plan, and designed to accommodate 100 children. A considerable part of the work is done for a dining hall and kitchen in one building, 24 feet by 66, with piazzas on both sides, and a cellar under it, 24 by 40 feet. Aside from what has been mentioned, we have built a corn-crib, and stable, & have cleared and fenced a garden, yards, &c.

The property at present belonging to the establishment, consists principally of stock and farming utensils:—three horses, two yoke of oxen, ten cows and calves, between 30 and 40 head of swine, two waggons, one cart, ploughs, &c.

We have not yet made sufficient progress to enable us to open a school for the instruction of heathen children; but hope to do so in about two months. The number, which will be admitted to enjoy the privileges of instruction, cannot at present be named, as no limits will be set to the extent of benevolent action, except what is involved in the want of means.

The plan upon which the school will be conducted, is similar to that of the schools at Brainerd and Elliot, with which the Executive is in some measure acquainted, and which has already received its approbation. The plan requires, that all the children taken into the school, be received also into our care and direction. By taking them before their habits are formed, placing them in a Christian family, and teaching them, not only the common branches of human learning, but the various kinds of labor on the farm, and in the workshop; and thereby inuring them to habits of industry, temperance and sobriety, there will be a foundation laid for their future usefulness, and reason to hope, so far as the influence of such an education extends, that the condition of our aborigines will be essentially improved. This plan of education, embracing a practical knowledge of agriculture, &c. such of the arts as are suited to the condition of the Indians, on the part of the boys; & spinning, weaving, sewing, &c. the various kinds of labor in a well regulated family, on the part of the girls; is that which we design to introduce into the school, about to be commenced. We fully accord with the views of Government, so far as they are known to us, as to the high importance of teaching Indian children to labor; and not only how to do this to good advantage, but also to feel sensible of the necessity and utility of it in their own case; and to prepare their minds gradually to be placed with industrious habits and active life. But for the accomplishment of the object contemplated, time, perseverance, exertion and no small expense, will be requisite.

[Messrs. Finney and Washburn then state, that in order to make the establishment permanent and highly beneficial, additional buildings must be erected, mechanics brought on the ground, a large plantation cleared, and put into a productive form, & great additions made to the stock and farming utensils. Among the buildings, are a saw-mill and grist-mill, which are important not only for the natives, but for diminishing the expense of the school.]

The actual performance of all this, will require greater means than we can at present expect, unless the benevolent aid and fostering hand of Government be extended to us. To this we look with humble confidence, for at least a part of our resources for carrying on the great and highly important work of civilizing a part at least of our long neglected aborigines. To this work we have devoted ourselves for life, desiring and expecting no other earthly reward, than what is experienced in benevolent exertion, and having a full conviction of its entire practicality.

#### REVIVALS OF RELIGION.

For the *Boston Recorder*.

#### LATE REVIVAL IN THE FIRST SOCIETY IN WETHERSFIELD, CT.

Mr. Editor,—The Christian public very justly attach peculiar importance to revivals of religion. Though there may be in them, not a little that is merely sympathetic, or that is wholly unsound, or even painful, yet the standard of religion, and the feelings of Christians are much raised by a revival. To community there is given a general impression of the reality and necessity of experimental religion. The church of God receives an increase of light and grace, of numbers and influence. The young are taken up and constituted men and Christians. But I would now attempt little more than a plain statement of facts, respecting the late revival among the people of my own charge.

For half a century past, the church has repeatedly experienced the gentle and benign dews of heaven. In the years 1813 and 1814, about one hundred were added to the church as the fruit of a pleasant revival. The origin of the late revival was in the spring of 1820. Then there was manifested a general religious impression, and several instances of hopeful conversion. Particularly, two married women of the same neighborhood, having long delayed to profess religion, from the hope that their husbands would unite with them, did, at length, determine to wait no longer, and were propounded to the church. This fact was blessed as the means of the awakening and hopeful conversion of both husbands, a striking evidence that Christians may hope for a blessing on their connections when they do, and not while they delay their duty. At the same time, not a few Christians appeared uncommonly to feel the spirit of prayer for a revival. Indications became more marked and promising, until October, when we unhesitatingly said, we have a revival of religion.

The means most eminently blessed, to introduce this work, were religious meetings, appointed for some particular and specific object. Of these, was a meeting for professors of religion, and all baptized children and youth; another for aged people, who were impatient; one for those awakened in the former revival, who had lost their impressions; one for the hopeful subjects of that revival; and another for those, and those only who could solemnly appeal to God, that they earnestly desired the outpouring of the Spirit. These meetings, excepting the one last named, were open to all, were well attended, were deeply solemn, and eminently blessed of God.

Respecting the first of these meetings, two baptized children, who had a strong desire, and requested liberty of their mothers to attend, received this reply: "No, my children, you shall not attend, unless you will promise me now to make it your great concern to seek an interest in Christ; take

the afternoon to deliberate; and let me know your determination at night." Her daughters, engaged in work together, did not even speak to each other till night arrived, when each inquired of the other, what she would say to her mother. She had formed the same purpose, and made the same reply, namely, "We will make it our great concern now to seek an interest in Christ." They attended the meeting in the evening; soon, and three others of the family rejoined in hope. The deep and strong impression of truth was manifested, first among children & youth; next among the aged; & in Dec. 1821, in January & February following, it was powerful upon all, except a class of society. This was a most interesting and important class. Christian feeling became so general, that God should leave this class in great stupidity. This class was our young men. The body of them were unawakened. But at this crisis, and in a sudden and most afflictive manner, God took away one from the very midst of them by death. The young man, in usual health, and in the room with the anxious one week; but before the anxious meeting of the next week, he lay cold in the arms of death. Though anxious, though solemn in warning his friends, who visited his dying bed, he yet expressed no hope. His death, just by the meeting-house, occurred during the afternoon service, of the Sabbath. At the mission, the knowledge of it spread and seemed to touch all the tenderness of every heart. At the funeral, attended by a vast assemblage of people, all seemed more affected, more reflective and solemn, far, than is usual on similar occasions. The young men appeared to feel, that, in losing them, God had made a sacrifice of one of the number; an awful sacrifice! one, proving the strength of their stupidity, and the greatness of their depravity. A view of themselves alarmed them. This death seemed the means of their life to many. For a time they fell before the cross, as grass before the scythe of the mower. Two or three weeks, early in March, the place had a strong resemblance to the Sabbath. All were solemn. The whole subject was religious, the great employment was its duties. Every opposition was silent. Sinners felt great agonies of heart, and awful forebodings of the near death. Christians had the joy of Pentecost, an antepast of heaven. How awful was this! It was as the house of God, and the very place of heaven.

The revival was much more powerful, and subjects much more numerous, in some neighborhoods than in others. The neighborhood now called Harris' Hill, had, for several successive weeks, the most wonderful displays of the power of God. To the piety of this generation, that and its scenes will never be forgotten. From the revival, our church consisted of about 200 members. As its fruit, precisely 200 men have been added. Of this addition, 79 are head families; 62 are males, and 32 are young married men, who, with 10, previously in the church make 42. A number of others have indicated hope, who have not professed religion. Greatly by the subjects of the work, still appear as some instances of conversion have been marked. The awakening of some, has been sudden and powerful, and has been issued in the phant peace. In others, it has been at the small voice. One individual, who had been total disbeliever in revelation, began and continued to examine the subject of religion, with coolness of a mathematician; until, in the course of a few weeks, the great truths of Scripture upon his conscience with insupportable power, and had almost that "keen vibration," through his soul, which makes him feel, and his heart yearn to God. One aged man said: "If I have been born of God, it was on the day on which I was 76 years old." Another said respecting himself: "It was the day when I was 68." In his family, a mother of eleven children, who had long gone to the table of Christ, murmuring that of great family, there was not one to accompany her now hopes that *eight* of her children, and her children-in-law, are the children of God. In her family, consisting of parents and seven children, all have indulged hope, excepting one who was absent at sea. Two of these are true to a different denomination. A widow, mother of seven children, some of them pious, now has hope of all the others; the whole family being to the church. Nearly at the same time, when a woman experienced religion at home, her husband experienced it at sea. The nature and joy of their next meeting, let Christians judge.

Greatly are we indebted to a number of laboring ministers, whose labors here, were of great use. Peculiar are our obligations to the Rev. Mr. NEL FLETCHER, who was much with us, and whose labors were blessed eminently and successfully. To us and the church in this region, has been of as great use as were to ancient times their chariots and horse-men. Though in the work there has been the strongest coincidence between the means used and the success, and between the prayerfulness of Christians and the conviction and conversion of sinners; yet God has displayed his glorious sovereignty as well as his faithfulness. Here, and in this section of country, God has illustriously displayed his own power in the work which is emphatically his, and him all the glory is due. To him be given, and ever more. CALEN J. TESSIER, Wethersfield, March 21, 1822.

#### REVIVALS IN CONNECTICUT.

From the *New-Haven Intelligence*, March 21, 1822.

In several places which we have before mentioned, the Lord is still carrying on his work of saving mercy. We have been informed during the past week, that the revival in Litchfield has been continued since early in the last month, still progressing with as much power as at any time. In Suffield the work is going on, and has extended into West Suffield, where there are also hopeful subjects of grace, and many who are distressed for the salvation of their souls. In the field, Mr. more than one hundred consider themselves as brands plucked from the burning. The revival commenced, and are viewed by Christians as monuments of mercy. Among these persons of the first standing in society, and of ages, from the child of ten years to the man of seventy. There is scarcely a town in the county of Berkshire, where there is not a revival of religion.

There is quite a revival in several of the congregations in the city of New-York, and the prospect is considered greater at this time, than at any great city, than at any former period. A correspondent at Sag Harbor, N. Y. says, "The power and grace of God are still displayed among us. The attention is considered as great as it has been for two months past, during which time 40 and 50 are mentioned as the hopeful subjects of God's renewing and sanctifying grace."

LONDON, Jan. 21, 1822.

**Weekday Missions.**—The Annual Meeting of the Queen-street Branch Missionary Society, held in the great Queen-street Chapel, on Monday evening, Joseph Buttworth, Esq. M. P. for the chair. By the Report made at the meeting, it appeared that the Society have extensive Missions, conducted by the Parent Society, in the West-Indies, among the Negroes in Ceylon and Continental India, in West and East Africa, New South Wales, Van Diemen's Land, and other parts of the world. It was stated that the Society employ in this work one hundred and fifty Missionaries, independent of Church of England other subordinate agents; and that the number of persons connected with them in religious society on the above Missions, is upwards of 100,000. The number of children taught in the principles of Christianity and useful knowledge in the schools connected with those Missions, is



## AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury of the American Education Society for March, 1832.

M., New Jersey, by J. Evans, Esq.	\$5 00
First subscription, of 2 gentlemen Savannah, Ga.	10 00
Durham, N. Y. Per. Chas. So. by J. Evans, Esq.	13 00
Individuals in Big Hollow, Windham, N. Y.	5 11
Avails of consecrated grounds of S. S.	2 50
Samuel Lewis, Stoughton,	5 00
N. Loring, Hingham,	3 00
Leuel Wells, Stoughton,	5 00
Females in Rev. R. Hall's Sch. N. Ipswich, N. H.	14 00
Gentlemen in N. Ipswich, part proceeds of an Education Field,	1 56
Concert of Prayer, Medford,	11 72
Female, Chester, Conn., by J. Evans,	1 50
Thro' the Hamp. Chris. Depos. of J. Phelps,	1 00
Lady, in Essex,	3 00
Beverly Female Education Society,	50 00
Lady, by Rev. Mr. White,	2 00
Friend, by Rev. F. Reynolds,	5 00
Stephen Holbrook, Grafton, Mass.	2 00
John Frost, 2d., by P. Cutler,	5 00
Jabez True, Marietta, Ohio,	11 25
Avails of a Miss. Field, in a section of Rev. Mr. Clark's parish, Amherst, Mass.	11 00
Monthly Con. of Prayer, in same neighborhood,	7 00
do. do. in centre of Amherst, Mass.	8 25
Eighth semi-annual pay't for a Beneficiary chosen by the Directors and supported by the Donor.	50 00
New-Ipswich, N. H. Aux. Ed. Society,	25 00
Young Ladies association, Winstbury, Conn.	10 00
Avails of a charitable field, Worcester, Mass.	6 16
The following sums by Mr. N. Willis, viz.	
Subscriber to the Recorder, Wilmington, Del. avails of a gold chain and Christian Almanack, \$10 00.	Oliver Everett, Portland, 1 00.
Joseph Bourne, New Bedford, 50 cts.	Joab Seely, Waddington, N. Y. 31 cts.
Female friend, Hampden County, Mass. 2 00.	Thomas De Witt, Fishkill, New-York, 3 00.
Female Friend, in Upton, Mass. 1 00.	Female friend in a planter's family, Geo. 16 90.
Life Subscriptions.	
Rev. Elijah Demond, West Newbury, from Ladies in his Society,	\$40 00
Rev. Richard Hall, New Ipswich, N. H., from Ladies of his Society,	40 00
Rev. Julius Steel, Bloomfield, N. Y., from Ladies of the 1st Congregational Society,	40 00
Rev. Samuel C. Caldwell, from gentlemen in Sugar Creek Cong., Mecklenburgh, N. C.	40 00
Rev. Artemas Boice, Charleston, S. C., from Ladies of his Congregation,	40 00
Gardner Green, Esq., Boston,	100 00
Richard Cobb, Esq., Portland, Me.	100 00
A. F. CLEVELAND, Treasurer,	
No. 10, Merchants-Row, Boston.	\$710 76

The following letter enclosed this donation:—  
 "Sir—I send you the inclosed, that you may cast it into the Treasury of the Lord, as a tribute of gratitude for his many favors bestowed on me, and that others may share the blessings of the same glorious Gospel which I have so richly enjoyed. It is but little, but I think it goes accompanied with my sincere desire that it may tend to advance the Redeemer's Kingdom."  
 A Female Friend."

## INAUGURATION OF PRESIDENT TYLER.

On Wednesday the 27th ult. the Rev. BENNET TYLER was inducted into the office of President of Dartmouth College. After prayer by the Rev. Mr. Church of Pelham, the ceremony of induction was performed by the Hon. Judge Faine, of Williamstown, Vt. The President then addressed the audience in a sound, luminous and elegant discourse; and concluded the services with prayer. The Music of the Handel Society was of a superior character. In the evening the public buildings, and the dwelling houses on the common, were brilliantly illuminated. The occasion called together a numerous and respectable assembly of spectators, who manifested a high degree of satisfaction in the prospects, which it opens to the friends and patrons of the Institution. They have now the pleasure of seeing all its offices filled, and its internal organization rendered complete and harmonious. President Tyler was, also, elected a Trustee, in the place of Dr. McFarland, resigned. The personal dignity of Mr. Tyler, his reputation in his native state, and the unequivocal evidences of a vigorous mind and of extensive classical attainments, which he exhibited on this occasion, together with the amenity of his manners, may reasonably excite the expectation, that he will advance the reputation of the College, and do honor to the Literature of the State.

Besides several smaller donations, the College has received, by the will of the late Hon. THOMAS W. TINSLEY, of Concord, a legacy, in productive real estate, estimated at Four Thousand Dollars. Among the recent donors to the Library, the Hon. Judge SPROX of Salem, and Dr. VERGUES of Newburyport, merit special notice.

Notwithstanding the embarrassments, under which this College has long labored, and which constitute a reasonable and strong claim upon the liberality of its friends, the Trustees have been enabled, within about two years, to establish and fill a new Professorship in the Academic department. Two Professors also, have been added to the Medical Faculty. And it is expected, that provision will soon be made, for a regular course of Medical instruction through the year.

The friends of Literature in the vicinity of the College, and at a distance, have handsomely contributed in money, and in necessary articles, to assist worthy and indigent students. It is hoped these examples will tend to direct a portion of the public liberality in the course of a week or two, to return to Connecticut for his family, and as speedily as possible to devote himself to the duties of his office.

The Trustees of Bowdoin College have voted to rebuild immediately the college building lately destroyed by fire. We learn that they have obtained by subscription towards repairing their late loss, in Boston 3200 dollars, in Salem 250 dollars, in Newburyport 125 dollars, and in Maine three or four thousand dollars.—Daily Ad.

Pittsburg, (Pa.) March 7.—B. F. Stickney, Esq. United States Agent among the Indians in Ohio, in a letter to the Rev. E. P. Swift, of this city, dated the 9th ult. states, that he had paid particular attention to the language of the Wyandots, and found in it some remarkable peculiarities. He says, "Although I have had a partial acquaintance with that language, yet I had no just idea of its powers, until I had made this more extensive examination. If a correct knowledge of this Aboriginal plan of expressing ideas should ever come to the possession of the learned world, it would astonish them. I have found a double plural, a triple superlative, and eleven articles. They can use a single word to express the actor, the thing acted upon, the act, the cause, and the final result of the act: as they say, *ah-hu-ah-ding-ande*, which is, *they met, they fought them, and they conquered.*"

Nantucket Marine Bible Society.—The annual Report of the Marine Bible Society of Nantucket, was made on the evening of 11th ult. by which it appears, they have received and purchased 161 Bibles and 256 Testaments, that on board 42 ships and other vessels, they have distributed 137 Bibles and 122 Testaments; and that they have now on hand 94 Bibles and 134 Testaments. There has been received into the Treasury \$123, 46; of which \$2, 93 has been paid for postage, &c. \$81 82 remitted to the Parent Society for Bibles and Testaments, \$40 remitted as surplus funds, leaving a balance now in the Treasury of \$1 25; 125 Bibles, and 50 Testaments of the number distributed, which cost \$108 25, were received as a donation from the Parent Society.

The following gentlemen are Officers of the Nantucket Auxiliary Education Society.—Hon. Josiah Huxsey, President and Corresponding Secretary; David Elkins, Vice President; Alexander M. Folger, Treasurer; William H. Gardner, Secretary; Rev. Abner Morse, Benj. L. Hommesdieu, Robert Folger, Directors.

Time is necessary to ascertain the effects, but different circumstances induce the Board to believe that the Sacred Scriptures are more highly prized, more generally read, among our Seamen, than previous to the formation of the Society; and while they feel grateful for the patronage already bestowed, they look confidently forward for renewed exertions in promoting the objects of the Society.

At the annual meeting, the following Officers were chosen for the ensuing year.—Hos. JOSIAH HUXSEY, President; Rev. Asa Kent, Doct. Rowland Gales, Vice Presidents; Hon. William Coffin, Treasurer; Rev. Abner Morse, Corresponding Secretary; William H. Gardner, Recording Secretary; Rev. Seth F. Swift, Messrs. Barker Burnell, William Hill, Henry Riddell, Richard Mitchell, Joseph Edwards, Benj. F. Gardner, Rowland Gardner, Job Coleman, Chas. G. Myrick, Managers.

It is stated in the Connecticut Gazette printed at New-London, that Sunday was fixed upon for the launch of the frigate Potomac at Washington. We should be sorry that this mistake should fix such a blot on the character of our Government in the mind of any man, or give to the conscience of any Sabbath breaker the quiet or his face the countenance of so high an example. The day fixed upon was Saturday.

Humanity Disgraced.—On Saturday last, Mr. JAMES SAVAGE, of Charlestown, discovered near the Toll-house, on Charles River Bridge, between the hours of one and two o'clock, a large canvass bag, which had drifted down with the last ebb tide. On going to examine the same, he found it to contain the remains of six human bodies! which had been garbled, and by some unfeeling monster, the bones being all missing. Among the above was one young female! whose hair was braided and tied up in the modern fashionable style; the other five were males, one of whom was a coloured person. What must be the feelings of the survivors who have buried friends within the last week, as those who saw the above are decidedly of an opinion that the vital spark had not fled more than 4 or 5 days. They were decently interred by Mr. SYMMES, funeral undertaker of Charlestown.

## Massachusetts General Election.

At the election in Boston, on Monday last, four only of the six Senators voted for, were elected, viz. Messrs. PHILLIPS, FERRIS, TILDEN and SMAY. The gentlemen having the highest number of votes, and who are by the Constitution, candidates for the two vacant seats, are Messrs. HANNEVELL, Dearborn, Russell and Winthrop.

## VOTES FOR GOVERNOR.

1832. 1821.  
 In 45 towns, 8542 6151 8444 5578  
 Net gain for ESTES, 475.

## DOMESTIC NEWS.

## NEW NATIONS.

The important act of the recognition of the Independence of the Nations of Southern America, has passed one branch of Congress, with a solitary No out of 160 members; and 100,000 dollars have been appropriated by that body to enable the President to carry the act into prompt effect. This will enable him to send five Ministers, with the usual salary of \$9,000 a year, and \$9,000 outfit, to each; with five Secretaries of Legation, with the usual salary of \$2,000 each. One minister it is said will be sent to Mexico, one to Colombia, one to Buenos Ayres, one to Chili, and one to Peru.

A teamster has been fined at Salem, who in driving a wagon, did not yield half the road to a chaise which was passing, in consequence of which they became entangled.

The number of Emigrants from England, Scotland, and Ireland to America, from 1812 to 1821, was 139,500—most of whom probably came into the United States.

Quick work.—Benjamin C. Osborn, of this town one day last week, dressed, (in the common mode,) between sun-rise and sun-set, one hundred pounds and nine ounces of flax.—[Stockbridge pa.]

The house of Dr. Weston, of Pompey, N. Y. was destroyed by fire on Monday the 11th March, and Mr. W. his father, aged 85, perished in the flames. The aged mother of Dr. W. broke her leg in escaping from the house.

The New-York Advertiser censures the President of the United States, in very severe terms, for pardoning Capt. Lacoste, who was convicted, in Boston, of being concerned in the Slave Trade.

Alabama is said to have increased in her population from 28,000 to 158,000 in four years—and her exports of cotton in 1821, are supposed to have amounted to \$3,000,000. The quantity of cotton raised in the United States is very great, and continues to increase every year.

A Mr. Rouse of Loudon Co. Virginia, lately killed his son, aged 18. The boy had interfered to protect his mother from the brutal outrages of his father, who was much given to intoxication.

## FOREIGN NEWS.

## LATEST FROM SPAIN.

Gibraltar papers to Feb. 14, contain accounts from Madrid to the 5th. There were serious riots on the 2d, 3d and 4th. On the last named day, Count Torneo, Martinez de Laroca, and several other Deputies of the Cortez were insulted by the mob, and even threatened with death. Some of the ruffians who sought Count Torneo's life, entered his house, and several of his servants were wounded. The riot was quelled, and some attempts to disturb the peace on the following day were prevented, by the interference of the government. These transactions were noticed in the Cortes on the 5th, and a Committee was appointed to inquire into the facts, and to propose measures to secure the independence of that body. The civil Governor issued a proclamation forbidding people to assemble before the palace of the Cortes, while the deputies are going in or coming out, and also prohibiting in that part of the city, alarming cries, by which the lives of the deputies or other persons might be endangered.—[D. Adv.]

The presents destined from this country to the Bey of Tripoli reached that place in September, and were presented to his Highness by captain W. H. Smyth, of the Adventure sloop of war. They consisted of four field-pieces, with every material for each gun; besides articles of other descriptions. The Bashaw was highly pleased, and expressed his approbation of the presents to the English commander, and to captain Smyth; and, by his command, the gunner of the ship, who assisted in their landing, was compelled to fire a twenty-one times. On the following morning, the Bey sent as a present on board the Adventure, two bullocks, sheep, eggs, bread, and several kinds of fruit; and the captain Smyth presented an elegant sword, the hilt of which is the horn of a rhinoceros; and what makes it more valuable among the followers of Mahomet, it has been blessed at Mecca. The expedition under Mr. Beechy into Lybia were preparing for their departure; and at the same time they are prosecuting their researches among the ruins of antiquity; captain Smyth is to trace and survey the whole of the African coast, including the Gulf of Syrtis towards Egypt.

London paper.  
 Twenty-seven individuals are said to have been lately executed at Palermo, for being concerned in a plot against the Austrians, and to declare the island independent. The revolutionary fire is supposed to have been only smothered for a time.

Boston Cent Society.—The Annual Meeting will be held on Wednesday, April 10th, at 11 o'clock, A. M. at the house of Mrs. Phillips, Walnut Street.—The subscribers are requested to attend.

## DEATHS.

In Boston, Miss Eliza Meagher, aged 27; Mrs. Esther Emmons, widow of the late Mr. John E. 48; John Callender Ward, 18 mo. son of Mr. William H. Ward; Mrs. Abigail Holley, 65; Dr. FETTER, St. MENDAM, 66, one of the Senior Surgeons of the Navy; Mrs. Deborah Driscoll, 74; Mrs. Hannah Hill, widow of the late Mr. William Hill, 60; Mrs. Elizabeth, wife of Mr. Robert Gillespie, 48; Mrs. Elizabeth Ward, 66; Mary Sargent Spring, 5, eldest daughter of Marshall B. Spring, Esq.; Miss Eliza Chapman, 13.

In Charlestown, Col. Nathaniel Prentiss Watson, 58, formerly of Cambridge.—In Framingham, Sarah Stone, 2, daughter of Major Samuel Muddock.—In Sherburne, Mr. George Barber, 61.—In Gloucester, Mr. Josiah Choate, 75.—In Amesbury, Mr. Enoch Webster, 68.—In Dedham, Mrs. Jerusha, wife of Mr. Jonathan Avery, 77.—In Foxborough, Mr. Hezekiah Pettee, in the 59th year of his age.—In West Cambridge, Mr. Daniel Frost, 32.—In Roxbury, Mr. Ebenezer Reed, 75.

In Medford, Miss Elizabeth Pratt, 21, youngest daughter of Isaac and Mary Pratt.—In Haverhill, Capt. Joseph Torrey, 58.—In Pembroke, Mr. William Reed, 80.—In Billerica, Mr. Elijah Bond, 20.—In Worcester, Mrs. Elizabeth McFarland, aged XCHI, widow of the late Mr. James McF.; Mr. Samuel Harrington, 30.—In Oxford, (Conn.) Hon. David Tomlinson, a Senator in the State for several years past.—At sea, lost overboard, on the brig Braman, Capt. Edmunds Lovett, of Beverly, 33—an enterprising and active shipmaster.—In Havana, Mr. Samuel Treuch, 21, son of Mr. Othniel T. of Boston.

At Barre, Mahrose Hancock, son of Mr. N. S. Hancock, 12 years. His death was occasioned by a scuffle which took place between him & another boy, in the school house during the intermission—being thrown upon the hearth, which so injured his head that he died in about a week after, having been in extreme agony most of that time.

## NOTICE.

A Quarterly Meeting of the Directors of the American Education Society, will be held at the Hall of the Massachusetts Bank, on Wednesday, April 10, at 10 o'clock, A. M. On the day previous, at 3 o'clock P. M. a Committee appointed by the Board, will attend at the same place to examine the claims of such as may apply for the assistance of the Society.  
 March 29. ASA EATON, Clerk.

## SACRED EXTRACTS.

FROM the Scriptures of the Old and New Testaments, for the Use of Schools, for sale, with a great variety of other Books, wholesale and retail by R. P. & C. WILLIAMS. Country Traders are invited to call.  
 April 6.

## POPULAR SCHOOL BOOK.

IN the Press, and will be published by JAMES LORING, Bookseller, No. 2, Cornhill.  
 A FIFTH EDITION OF THE READER. Containing, First, The Art of delivery—articulation, accent, pronunciation, emphasis, pauses, key or pitch of the voice, and tones. A Selection of Lessons in the various kinds of Prose. Second, Poetic numbers, Structure of English verse—feet and pauses, measure and movement—melody, harmony and expression. Rules for reading verse. A Selection of Lessons in the various kinds of Verse. Being the third part of a Columbian Exercise. The whole comprising an easy and systematical Method of Teaching and of Learning the English Language. By ANNE ALDEN, A. M. N. B. Booksellers may be supplied in sheets on the usual terms.  
 April 6.

## THE EUTERPEAD.

C. R. MUSICAL INTELLIGENCE, and THE MINERVIAD, devoted to Literature and Amusement, for the Ladies.—Boston.

The third volume of THE EUTERPEAD, or MUSICAL INTELLIGENCE, is published semi-monthly, on Saturdays, exclusively devoted to the diffusion of Musical Intelligence, and contains a sheet of Music with each number, at Two Dollars per annum, payable half-yearly in advance.

THE MINERVIAD, devoted to Literature and Amusement for the Ladies, published semi-monthly on the alternate Saturdays, at Two Dollars per annum, payable half yearly in advance.

The above publications may be had in connection, at Three Dollars per annum, or Two Dollars per annum, for either, separate.

JOHN R. PARKER.

A few complete sets of the second volume of the Euterpead, or Musical Intelligence, and Ladies' Gazette, bound.

## JOEL CARTER.

CHAMBERS NO. 9, MARKET-ROW, (FROTHING CORNILL.)

HAS FOR SALE, By the Package, or Piece, TWO HUNDRED BALES, comprising an extensive assortment of COTTON and WOOLLEN

## AMERICAN GOODS:

BROADCLOTHS,	Furniture CHECKS,
CASSIMERES,	JEANS,
SATINETTES,	DENIMS,
BEAVERETTS,	CHAMERAYS,
PRIEST CLOTHS,	Red FLANNEL,
SHEETINGS, 4-4 &	WICK YARN,
6-4, bleached and	YARNS, White and blue,
brown,	at No.
SHIRTINGS, 3-4 &	SATIN WARPS,
7-8 bleached & brown	KNITTING COTTON
LININGS, 4-4,	do.
GINGHAMS,	FLOSS do.
STRIPES,	BONNET do.
CHECKS, 3-4 & 4-4.	

West factory superior bleached and Brown

SHIRTINGS, constantly on hand.

Dorchester power loom SHEETING, SHIRTING, and BEDDICKING—and Waltham SHIRTINGS.

By the Case—Patent water-proof HATS—Straw BONNETS—MACHINE CARDS, of all kinds. Gentlemen's, Ladies', Misses' and Children's Morocco and Leather SHOES, of the best quality—Men's and Women's coarse Leather SHOES, suitable for the southern market—by the case or dozen pair.

Also—Writing and Wrapping PAPER—BLANK BOOKS—BUTTONS—COMBS.

Liverie—F.inning and Lamb's WOOL, of various qualities. i-cw April 6.

## Farm for sale or Exchange.

FOR sale or exchange for Real Estate in Boston, or for a small farm in the country, from twenty to twenty-five miles from Boston, in value about two hundred dollars, a valuable Farm, about five miles from this city, pleasantly situated in the town of Medford, in the county of Middlesex, consisting of about seventy-five acres of excellent Land, divided into mowing, tillage, orcharding, pasturing and wood land, being well watered, and fenced with stone walls, and well adapted to the raising of vegetables; with a very convenient Dwelling-house and Barn in good repair; and produces hay sufficient thereon for two head of cattle; and has a great many valuable fruit trees of the best engrafted kinds. Possession thereof may be taken immediately, if required. For particulars, apply to GEO. L. DEBLOIS & CO. No. 39, India-street. April 6.

## AUCTION.

TO be sold at Public Auction on Monday the 8th day of April next, at 2 o'clock, P. M. if not previously disposed of at private sale, one half or the whole of an Elegant HOUSE, as may best suit purchasers. The said house has been built one year and is very convenient for two families, or for taking boarders. It is about forty rods from Bradford Academy—thirty rods from the Meeting-house, and half a mile from Haverhill. There is an excellent garden belonging to the house. For further particulars inquire of the subscriber on the premises.  
 12. SAMUEL WOOD, Jr.

ended by the Missionaries, was stated to be in the island of Ceylon, 5000; in the West-Indies, 27; and in the island of Newfoundland, 987; and in the Parent Society were last year contributions of £26,000, being upwards of £2,000 more than had been raised for these benevolent purposes in any former year; but still leaving the moral treasury considerably in advance, owing to the extent of the Society's operations.

No less than three different societies have met Edinburgh, within these few days, in behalf of the Highlands and Islands; first, the Highland Society of Scotland, for the improvement of the country in agriculture, arts and sciences, &c.; next, the Gaelic School Society, for the instruction of the young scattered among the mountains; and last, the Highland Missionary Society, for disseminating religious knowledge, by means of teachers of the gospel.—London paper.

## BOSTON RECORDER.

SATURDAY, APRIL 6, 1832.

## Venn's Sermons.

When we perused these volumes, it was not with the expectation of finding them fully equal to the recommendation given of them in the Christian Observer. There are diversities of tastes as well of gifts among men, and the same works that are highly prized by one body of Christians, or by the section of the church, may, not without sufficient reason, be lightly regarded by others. Certainly our own views of the merit of sermons, noted and highly approved in foreign publications, are differed exceedingly in many instances from those of the reviewers, & it is believed that our experience is not singular. Volumes could be mentioned that have been republished in this country with the strength of English recommendations, which have greatly disappointed the eager purchaser, if not the publisher. Nor does this fact at all impeach the judgment or integrity of the transatlantic reviewers. There are local circumstances; the state of parties in the church; the paucity of modern evangelical discourses; the abundance of volumes of an opposite character, &c., which tend to fix the standard of sermon excellence at a low point than where those will fix it, who have been familiar from their infancy with the sermons of Edwards and Davies. There are also some peculiarities of doctrine, and there is some avowed phraseology not wholly unexceptionable; are allusions to ceremonies of worship, beside a frequent adaptation of subjects to the particular forms of the church with which the writer is connected and to particular events in the life of Christ, which serve rather to diminish than increase the interest of foreign sermons with the majority of American readers. The same circumstances that render such volumes less popular with us, than those of our own divines, no doubt contribute very materially to their popularity and usefulness in the section of the church for which they are designed.

There is still a serious objection urged against English sermons which has no small weight, and which we hope will soon be done away by their improving character; we allude to their want of spirit; to their deficiency in direct & powerful appeals to the conscience. It is an objection that lies with equal weight against many volumes of American sermons. There is too strong a disposition manifested to give them what we may call a purely dress; an elegance or beauty of style that recommend their authors to the admiration of the world, more than the truth itself to the approbation of the heart. It is indeed a grand defect. There is a departure from that simplicity and pathos which distinguish the discourses of Christ and his Apostles, and a substitution of a style adapted to the poor and the ignorant, but more acceptable to the learned and the honorable. Such sermons cannot be extensively useful. They are not cherished in the family circle, and they are little else than death to the fervent spirit of piety that ought to glow in the social meeting. It is indeed a matter of no small difficulty, for a man to shut himself up in his closet and compose discourses that shall combine all the qualities essential to their greatest usefulness, when they may be read in a circle formed for the worship of God, and made up of every variety of character. He needs the spirit of a revival to warm his heart, and also the leisure that a season of revival will not afford him, to review and amend his labors, according to the dictates of a cool and matured judgment. The volumes of this description are yet wanted; and any man who is qualified to prepare them, will confer an obligation on the churches, by setting himself to the work. It is impossible to tell the benefits that would result from such publications to our destitute settlements; and even to those parts of the country best supplied with religious instruction. The variety and magnitude of ministerial labors in a season of special attention to religion, seem to demand that relief and assistance which would be afforded by the circulation of such sermons among their people. No one who has been allowed the privilege of laboring in the midst of anxious and enquiring souls, has not felt the deficiency of almost all printed sermons, to meet the exigencies of the time, and earnestly wished that deficiency supplied, by the publication of such discourses, as some highly favored ministers in the land might easily furnish.

This is wandering however from the point we had in view at the commencement of this article. It is conceived that the importance of the subject incidentally introduced, will not only justify what we have said; but will justify a very serious consideration of it by some ministers whom we might name, did not delicacy forbid.

We have read the sermons of Mr. Venn with great delight. They breathe a heavenly spirit, and are adorned with no common share of simplicity combined with elegance. They never fail to cheer the christian reader; they allure him onward; they cheer his heart at every step by the view of the cross, and humble him by compelling him to reflect on his low attainments, on his remaining sinfulness, and the deficiencies of his devotion to his Saviour. If there are some peculiarities, as we have already noticed as belonging to the English sermons, they are not of course—there is such a glow of feeling, such an attachment to the leading doctrines of the gospel, that the spirit of criticism is at once laid aside, and the mind is irresistibly drawn into a full appreciation of the entire work. Little as we have



## POET'S CORNER.

## THE SETTING SUN.

Lines taken from a work called "HAPPINESS," a tale by the author of "No Fiction," lately published in this city.

Say, did ye mark the sun to-day,  
Slow bursting through the shadowy cloud,  
He chased the twilight gloom away,  
And gilded all his sable shroud?

And then methought he lingered stood  
To gaze upon the world awhile,  
And ere he sunk upon the flood,  
To bless it with a parting smile.

So, when the Christian's day is past,  
'Tis his to chase the twilight gloom,  
To shine the brighter at the last,  
And shed mild radiance o'er the tomb.

So, when life's well-spent journey o'er,  
Lies pictured in the approving breast,  
'Tis his the landscape to explore,  
And bless the view, and sink to rest.

## MISCELLANY.

For the Boston Recorder.

## AMERICAN EDUCATION SOCIETY.

Account of current of Beneficiaries, in one of the most respectable literary institutions, for the quarter ending Jan. 9th, 1822.

Amount paid for three months board,	\$276 25
Amount paid for wood and lights,	15 27
do. do. for clothing,	12 42
do. do. do. books and stationary,	9 58
do. do. do. incidental expenses,	15 88
tuition gratuitous.	

Total expenses of the quarter,	325 70
Old debt and current expenses,	453 73

Amount received for personal exertions,	70 65
Amount received from other Societies and Friends,	45 00
Grant of the American Education Soc.,	216 00

Total receipts of the quarter,	\$331 65
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Present debt after all the receipts,	\$122 18
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Beneficiaries notes for half the amount of Grant,	\$108
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This account answers some objections to the American Education Society.

Objec. 1st.—The Beneficiaries are extravagant.

Objec. 2d.—They are not willing to assist themselves.

Objec. 3d.—They ought not to pay tuition for a longer period than they receive instruction.

1st Objec.—The Beneficiaries are extravagant.

The whole expense including board, tuition, clothing, washing, room, wood, candles, books, &c. &c. of 18 Beneficiaries for three months, in one of our most respectable institutions, is \$325 70.

From this is to be deducted their own earnings, \$70 65, which leaves the expense of 18 for one quarter, \$255 05.

The expense of this quarter, as it is a winter quarter, is as great as that of any quarter.

The expense then of 18 for one year, would be \$1020 20—or of one \$56 67.

Is this extravagant? Would any father, who had eighteen sons, receiving the best education which this country affords, think them extravagant, if they expended \$1020 annually? Would any man think a salary of \$2000, too much to support such a family? Would any poor widow, if she could give her son a good education for \$56 a year, think him extravagant if he required no more?

The extravagant young men from the south, in some instances, while obtaining an education, in New-England, expend \$1000 a year each—and parental affection and indulgence does not call this extravagance; the young men, who are reputed prudent by parents and others, from the south and the north, expend from two to three hundred dollars a year; each enough to support from 4 to 6 Beneficiaries.

The truth is, that the facilities for obtaining an education, and the personal efforts of the Beneficiaries are such, that the most sanguine expectation Society, are more than realized, in the economy of the business.

In one of the early documents of the Society it was stated, that a Beneficiary could be supported for \$200 a year, or be educated for \$1000.

In the Connecticut Register for 1820, it is stated, that the necessary expenses of a student, at Yale College, "without including apparel, pocket money, travelling and board in vacation, may be estimated from \$180 to \$200; in the Education Societies in Pennsylvania and New-Jersey, for which the late venerable Dr. Bondinot provided so liberally in his will, the actual expense of Beneficiaries the last year, was \$200 each.

Are, then, eighteen Beneficiaries of the American Education Society, whose expenses are less than the expenses of five Beneficiaries in the middle states, and four times less than the expenses of prudent young men in New-England, and eighteen times less than the expense of extravagant young men—are they extravagant?

2d. Objec.—The young men are not willing to assist themselves. In the last quarter, eighteen earned \$70, nearly one fourth of their expenses.

How did they do it? They are called to their studies, by the ringing of the bell, at half past eight, and released at 12; they are called again at half past one, and released at half past four; and they are required to study one hour and an half in the evening.

They also board, some a mile and some half a mile from their place of study—how then could they earn any thing? Before breakfast, & between sun-down and dark; and by candle light in the evening, they earned \$70.

Certainly this shows a willingness to assist themselves.

3d. Objec.—Beneficiaries ought not to pay tuition for a longer period than they receive instruction.

This objection arose from the fact, that those students in Yale College, who entered the sophomore or junior classes, were required to pay as much for tuition, as those who entered the freshmen class and received the benefit of instruction from the first.

A student who was in College but three or two years, paid as much for tuition as one who was in College four.

Those persons, who have always been accustomed to receive an equivalent for their money, could not see the justice of requiring students to pay for instruction which they never received.

Difficult as it might have been, to answer this objection, formerly, it is easily answered now.

In Yale College, the law is altered, so that a student is required to pay for no more instruction than he receives.

In Bowdoin College, the laws and funds, allow the faculty to give tuition to one half the whole number of students, if their circumstances require it.

In Cambridge, Amherst, and Union Colleges, the tuition of indigent students is paid from the college funds.

In Williams College, the tuition of nearly the whole number of indigent students, is paid from the income of the fund left for this purpose by Woodbridge Little Esq.

In Amherst, Phillips, Exeter, Bradford, Londonderry, Plainfield, Wrentham, and several other Academies, tuition is given or is offered gratuitously to this class of young men.

## For the Boston Recorder.

Mr. WILKES.—The following extract of a letter from the Rev. Dr. Samuel Wood of Boscawen, N. H. to a friend of his in this vicinity, relates to the diffusion of Christian knowledge, a subject of vital importance to the interest of religion. It exhibits a new method of doing good, that might be followed in other places, and if followed would doubtless prove a lasting blessing to churches and society.

Boscawen, Feb. 22, 1822.

Dear Sir,—By attending to the contents of your letter, I was put on enquiry to devise some way, to assist my people in furnishing their minds with

useful religious knowledge. Ruminating on the subject, I hit upon a new plan which I am carrying into operation by forming a society for the purpose.

Before stating the plan, I would just observe that we have a large public library in town. But this is accessible only to the proprietors. Consequently a large class of people, young and old, are, in a great measure, destitute of religious books; because it exceeds the ability of many families to purchase them or to obtain a share in the library. Many religious works too, that might be highly useful, are wanting in the richest families. I was particularly desirous that every family should have the reading of a set of the New England Tracts.

In forming the plan of our society, I had more especially an eye on my young people, hoping to create in them a taste for reading, and to make them useful members of society both civil and religious; but the more I dwell on the subject, the more widely does it appear to open a field for usefulness among the old & young, the rich and poor.

These are some of the considerations that have led to the formation of the society in my parish, known by the name Benevolent Bibliotheca Society, the design of which is to furnish a suitable number of tracts, perhaps three or four sets of all the numbers published by the New England Tract Society, and also other religious books both historical and practical, such as may be useful & adapted to benefit common society.

The plan of the society is:—  
1st. To let those Tracts and books be divided into equal parts according to the number of the districts, and after a suitable time to make an exchange of the books from one district to another; so that each district in turn may have the reading of all the numbers.

2d. To have a librarian appointed in the centre of each district, to take the care of the books, to let them to all the members of the district, for a suitable time, afterwards to be returned to the librarian, so that each member may have the opportunity of reading the whole deposited in the district, and the librarian shall keep a regular account of the books let out and returned.

3d. To let the whole business of appointing the librarians, of dividing the books for them to take the care of and distribute, and of changing them from one district to another, be under the direction of a committee annually appointed by the society or owners of the property.

4th. To meet annually and choose a President, Secretary, Treasurer, and a committee of three or more. These officers shall respectively do the business of the society.

5th. To permit any person to become a member, by paying one dollar and signing his name to the constitution.

6th. To support the society in future by donations and contributions in the several districts, or in any other proper way that may be devised.

Yours affectionately, SAMUEL WOOD.

In a subsequent letter, Dr. Wood says, "the object and plan of our Benevolent Bibliotheca Society, is approved of by all to whom I have made it known, and I think from the opportunity I have had to reveal the plan of the society, it will be adopted in this region."

It is an easy and sure method of doing extensive good. After the first year, let donations be made, or let the members of the society or persons that have the ability, contribute, or tax themselves twenty-five or fifty cents yearly, to support the society. By this means, a great mass of religious knowledge might easily be sent to the remotest parts of a town, and to persons of all ages & conditions of life.

When I reflect that the state of society is such, that often persons rise up from low, ignorant, and vicious families, to possess the most important influence & stations in community,—when I see these persons in situations of trust, acting most decidedly for or against the best interests of religion and morality,—when I think how the ruin of some of our churches and the popularity, in many of our towns, of profanity, of violating the Sabbath, or of some other vices may be traced to such persons as have influence, but little religious knowledge, I desire this method of doing good might go into extensive operation. Nay more, when there is perhaps not a single revival of religion in which there are not some who give evidence of the good effects of a religious book, or a tract by a change of life. When I read of the good influence of books and tracts in the Recorder and other religious publications,—when I hear of a pious and well disposed person, after reading the life of some distinguished christian, commending his virtuous conduct and good traits of character, so as to show a wish to copy the example, as far as possible into common life,—when I see the principles of christian morality, by being more or less frequently brought into view, both by precept and example in different times and places, becoming so much the more attached to the public standard of character & incorporated into the lives of the mass of people,—under all these considerations, I say this method of diffusing religious knowledge would be sure of doing extensive good, and I wish it might be followed in all our towns. Yours, &c. R. A.

## Interview of Madam De Stael with Alexander.

"As I was conversing with the empress, the door opened, and the emperor Alexander did me the honor to come and talk to me. What first struck me in him was such an expression of goodness and dignity, that the two qualities appear inseparable, and in him to form only one. I was so very much affected with the noble simplicity with which he entered upon the great interests of Europe, almost among the first words he addressed to me. I have always regarded, as a proof of mediocrity, that apprehension of treating serious questions, with which the best part of the sovereigns of Europe have been inspired; they are afraid to pronounce a word to which any real meaning can be attached. The emperor Alexander, on the contrary, conversed with me as statesmen in England would have done, who place their strength in themselves, and not in the barriers with which they are surrounded. The emperor Alexander, whom Napoleon has endeavored to misrepresent, is a man of remarkable understanding and information, and I do not believe that in the whole extent of his empire he could find a minister better versed than himself in all that belongs to the judgment and direction of public affairs. He did not disguise from me his regret for the admiration to which he had surrendered himself in his intercourse with Napoleon."

"Alexander expressed to me his regret at not being a great captain: I replied to this noble modesty, that a sovereign was much more rare than a general, & that the support of the public feelings of his people, by his example, was achieving the greatest victory, and the first of the kind which had ever been gained. The emperor talked to me with enthusiasm of his nation, and of all that it was capable of becoming. He expressed to me the desire, which all the world knows him to entertain, of ameliorating the state of the peasants still subject to slavery. 'Sir,' said I to him, 'your character is a constitution for your empire, and your conscience is the guarantee of it.'—'Were that even the case,' replied he, 'I should only be a fortunate accident.' Noble words! the first of the kind, I believe, which an absolute monarch ever pronounced! How many virtues it requires, in a despot, properly to estimate a despotism! and how many virtues also, never to abuse it, when the nation which he governs is almost astonished at such signal moderation."

## Philip, King of Macedon.

He once happened to fall to the ground, when engaged in some gymnastic exercises. As he rose he observed the impression of his body in the sand.—"Heavens," cried Philip, "how small a space hath nature allotted to us, and yet we are vain enough to desire to command the universe!"

## VALUABLE BOOK FOR ACADEMIES. LORING'S SECOND EDITION.

JAMES LORING has just published and for sale at his Bookstore, No. 2 Cornhill, price 63 cents in sheep and lettered.

THE IMPROVEMENT OF THE MIND. By ISAAC WATTS, D. D. to which are added, QUESTIONS adapted to the Work; for the use of Schools and Academies.

Dr. Johnson's Recommendation.

"Few books have been perused by me with greater pleasure than Dr. Watts' *Improvement of the Mind*; of which the radical principles may indeed be found in Locke's *Conduct of the Understanding*; but they are so expanded and ramified by Watts, as to confer on him the merit of a Work in the highest degree useful and pleasing. WHOEVER HAS THE CARE OF INSTRUCTING OTHERS, MAY BE CHARGED WITH DEFICIENCY IN HIS DUTY, IF THIS BOOK IS NOT RECOMMENDED."

Dr. Johnson's life of Dr. Watts.

This valuable School Book, has been introduced into numerous Academies in Philadelphia, New-York, New-Haven, Hartford, &c. as well as in many towns in Massachusetts and Maine, and is used in them with so much approbation, as to have induced the publisher to print a second edition of four thousand copies.

Loring's Third Edition of Mason on Self Knowledge, with Questions for Schools and Academies, is nearly out of the press. March 30.

## JAY'S FAMILY PRAYERS.

(New Edition Enlarged.)

HENRY WHIFFLE, Salem, (Mass.) has just published, *Prayers for the use of Families; or the Domestic Minister's Assistant*, by WILLIAM JAY. Second American from the third London edition—with an Appendix, containing select and original Prayers for particular occasions.—Contents. Prayers for every morning and evening for five weeks.—Prayers for select occasions.—short Devotions to be used occasionally.—Petitions for particular occasions.—Pious addresses for particular seasons.—Thanksgivings for particular events.—and Prayers at table. Price, bound, \$1.—\$10 per dozen. Sold by HENRY WHIFFLE, Salem, C. WHIFFLE, Newburyport, and by Booksellers generally. March 30.

## SCOTT'S FAMILY BIBLE.

Third Boston Edition—Additional Notice.

IN order that ALL CLASSES OF PERSONS may have the opportunity of purchasing, with great convenience to themselves, S. T. ARMSTRONG'S third edition of Scott's Family Bible; A PART of the edition will be published in eighteen monthly numbers, at the low price of One Dollar each, neatly sewed in printed paper covers. Thus may all classes be suited according to their taste or ability, with the whole work in complete sets at once, for 21 dollars; or in volumes, as they are published, at \$3 50 each, bound and lettered; or in EIGHTEEN NUMBERS at ONE DOLLAR EACH, that is, eighteen dollars for the whole six volumes in neat paper covers. This arrangement is made that all who want to possess the work may have it in their power. Where neighbours or others join and take five sets, they will be entitled to a sixth set gratis, which set may be given to their minister, or if divided among the six subscribers will make the work come at ONLY FIFTY-THREE DOLLARS A SET. Liberal discounts to agents who collect subscriptions. March 30.

## Lincoln's Scripture Questions.

FOR sale, by LINCOLN & EDMANES, No. 53 Cornhill.

Scripture Questions; or, Catechetical Exercises. Designed for Children in Sabbath Schools and Families. Calculated to excite a taste for studying the Holy Scriptures. The Questions to be answered in the language of the Bible. By E. LINCOLN. Third edition—Price 60 cents pr. doz.—\$4 50 per hundred.

This little work is divided into 52 Easy Lessons, and when used in families, is designed to furnish Sabbath Lessons for a year. Its cheapness will enable Sabbath School Societies to distribute large numbers at little expense.

Lincoln & Edmanes have constantly for sale a large assortment of Books for Sabbath Schools. March 30.

## ATKINSON ACADEMY.

THE Summer term in this institution, will commence on Monday, April 29. Instruction will be given to young Ladies and Gentlemen in all the various branches, which are attended to in other institutions of the kind.

Tuition 30 cts. per week; board from \$1.25 to \$1.50. Every attention which can render the school profitable will be given. March 30. J. CUMMINGS, Preceptor.

## NOTICE.

EBENEZER BLAKE would inform his friends and customers, that he continues to keep constantly on hand, at his store, near the North Meeting House in Wrentham, a general assortment of WEST INDIA GOODS, of the best quality. Also, a fashionable assortment of English & Fancy Goods, which he will receive from New-York during the season.

The above goods will be disposed of on reasonable terms, for Cash, Good Straw-Plat, Trimmings and Bonnets. He would likewise inform them that his business renders it necessary for him to be some-times absent from his store, but in future will be at said store, on Friday and Saturday of each and every week, to accommodate those who wish to dispose of Straw-Plat or Bonnets in lots, for Cash or Goods; and those who wish to have their accounts adjusted, &c. Wrentham, March 30, 1822.

## HAPPINESS.

BY THE AUTHOR OF "NO FICTION."

THIS day is published by SAMUEL T. ARMSTRONG, 50 Cornhill. Happiness, a Tale for the Grave and the Gay, by the author of "No Fiction," 2 vols, price 1.25. "We are happy to see that a second edition has made its appearance of that excellent and well written novel, 'Happiness.'—*Athenian Magazine*, Jan. 1822.

"We noticed with deserved approbation the interesting work entitled 'No Fiction,' when it first appeared, and its subsequent success has fully justified the praise we bestowed. Another production (as we shrewdly suspect from the same pen), Gay, has just been published, and claims from us an equal meed of applause. The tale is skillfully conducted and the gratification of the gay, is so judiciously blended with matter for the grave, while both are mutually benefited, that we have no hesitation in recommending the work to general perusal."—*London Courier*, Dec. 1821. Mar. 23.

## The Little Orage Captive.

THIS day published, by S. T. ARMSTRONG, 50 Cornhill, price 37 cts single, \$3.75 a dozen. For sale also by G. Goodwin & Sons, Hartford; J. P. Haven, New-York, S. C. & I. Schenck, Savannah. The Rev. Mr. CORNELIUS, of Salem, who was for some time employed as an agent of the American Board of Commissioners for Foreign Missions among the American Indians, has prepared a brief Memoir of the "Little Orage Captive"—whose history has awakened so much interest in the community, and who died the last summer, on her return from Brainerd to the Orage nation. Mr. Cornelius having been himself instrumental in effecting her deliverance from captivity, is thereby enabled to state a variety of interesting facts, respecting her history from his own knowledge. The memoir is intended particularly for children; and is embellished with two copperplate engravings; one is a View of Brainerd. March 23.

## PROPOSALS BY A. SHIRLEY, Printer, &amp; W. HYDE, Bookseller—Portland, Me.

For Publishing by subscription, that justly celebrated and highly esteemed work,

## Dr. Scott's Family Bible,

A NEW EDITION WITH THE AUTHOR'S LAST CORRECTIONS.

To be issued in 72 numbers of about 56 pages each, octavo, at 25 cents a number, payable on delivery.

THE work will be elegantly printed on a fine Royal paper, with entirely new type bought expressly for this edition; and will be delivered to subscribers, one number a week, at William Hyde's Bookstore, in Portland, or four numbers together, once a month, by agents in each town where the subscribers live. The value of this work is too generally known and too highly appreciated to need any thing said in recommendation of it. An opportunity now offers for every family and every individual, however limited their means, to possess themselves of this inestimable treasure without feeling the expense;—for what family or what individual is there who could not in many ways save 25 cents a week out of their unnecessary expenses; or by a little exertion, earn that sum extra?

The publishers have adopted the plan of publishing in numbers at only 25 cents each, for the accommodation of those who do not feel themselves able to purchase the whole work at once. To pay 25 cents a week, especially if saved from unnecessary and perhaps even from worse than useless expenses, would in the course of a year and a half furnish them with the whole work, out of what would otherwise be wasted, and might also introduce a system of economy which would be of essential service to them through life.

The publishers are aware that the public have been repeatedly and most scandalously imposed upon by subscribing for books at prices far above their fair value, and also by not having them equal in quality to what was promised. As to the first of these objections, the edition now proposed will come at least \$3.00 lower than any other edition sells for—and each number will contain nearly double the matter that is given for the same price, in any other work ever published on this plan. As to the other objection, the publishers pledge their veracity (which they value higher than any pecuniary consideration) that the work shall be in every respect, throughout, full equal to the subscribers' reasonable expectations.

The publication of this work has never before been undertaken in this State; and the publishers rely upon the patronage of their fellow citizens to enable them to accomplish so arduous and expensive an undertaking—feeling confident that the inhabitants of this state will prefer giving encouragement to an enterprise at home, rather than to send their money out of the state, especially as they can do it to their own advantage. The first number will be issued in May next, provided a sufficient number of subscribers are obtained to justify the undertaking.

Those who wish to avail themselves of this treasure, are requested to forward their names to either of the publishers in Portland. Subscriptions will also be received by the Booksellers and ministers of the gospel generally throughout the State.

## RECOMMENDATIONS.

Dr. Scott's Family Bible has been recommended to the Christian Public in the strongest terms by a very large proportion of the most distinguished divines in our country. That it deserves the recommendations which they have given it, is, I believe, acknowledged by all who are acquainted with its merits. The form in which the publishers of the present edition propose to present it to the public, and the arrangement of its contents, are probably the most convenient which can be adopted; and it is hoped that their undertaking will be patronized by all the friends of evangelical truth and religion in Maine. EDWARD FAYSON.

I cheerfully concur in the recommendations of Dr. Scott's Family Bible. F. S. TAYLOR.

Dr. Scott's Family Bible is a most valuable work. It cannot be too extensively circulated, and it is ardently hoped that the publishers of the proposed edition will obtain a very large subscription. THOMAS B. RIPLEY.

The work is also recommended by Rev. Dr. GRIFFIN, President of Williams College, Mass.—Rev. ASA EATON, Boston—Rev. Dr. BATES, President of Middlebury College—Rev. DANIEL SHARP, and Rev. Dr. BALDWIN, of Boston—Rev. Dr. DANA, late President of Dartmouth College—Rev. Dr. SANDERS, and Rev. JOSEPH EMERSON, author of the Evangelical Primer, as a work eminently calculated to promote the cause of truth and piety—"a treasure which every family ought to possess"—in which all the leading doctrines of Christianity, as professed and maintained by the most eminent reformers, are happily illustrated and enforced—containing "the meek, affectionate, healing, yet faithful spirit of the Gospel"—and work in which "sincere inquirers into a knowledge of duty, will always rise from a perusal of its pages with minds more enlightened, with good resolutions strengthened, and with the best affections invigorated."

Those who have had an opportunity of comparing the several editions published in this country, give the form proposed in our prospectus the most decided preference, as being "cheaper, less cumbersome and more elegant."

The Publishers will only add that the Rev. Author was engaged for sometime previous to his decease, in revising and correcting the above work for a new stereotype edition, which has since been published in England, and from which our edition will be copied. They do not pretend that they shall be able to offer to the patrons of this new edition, a work more worthy of their support than any other person has the power to present; for they do not question the power of others to copy from the same.

Those who prefer purchasing the whole work altogether can have it done up in good board binding in 6 volumes at \$18; or bound in full bound and lettered, at \$21. March 9.

## Furniture Ware-House—Mill Pond Street.

## SAMUEL BEAL.

INFORMS his friends and the public that his Warehouse is elegantly supplied with rich and low priced FURNITURE, of every description—well adapted to the wants of almost every person, and at lower prices than can be usually found at any place in Boston. —CONSISTING OF—

- 100 fancy Chairs, stained, rose, and straw colors—Children's Chairs,
- 3000 Bamboo Chairs, blue, green, straw and rose colors—Children's Chairs,
- 200 high back and nurse Chairs,
- 180 Bureau, elegant and low priced,
- 40 mahogany high and Field Bedsteads,
- 160 stained high, Field, French, Cot and low post Bedsteads—2 Dressing Cases,
- 40 Grecian and other Card Tables,
- 60 do. do. Dining and Pembroke Tables,
- 73 Work Tables, with and without bags,
- 13 Secretaries, glass and mahogany doors,
- 70 mahogany and painted Wash Stands and Toilet Tables—5 Sideboards,
- 20 Sofas and Conches,
- 22 Lightstands—22 Looking Glasses,
- 22 Fire Sets—200 Sacking bottoms,
- 750 yards good Bedtick,
- 75 gallons Copal Varnish,
- 2000 lbs. Live Geese feathers, 1st quality,
- 6000 lbs. Russia Geese, half Down and common Feathers,
- 15000 feet St. Domingo and Bay Mahogany,
- Merchandise and all others, in want of Furniture for shipping or private use, are invited to call and examine, where may be found an excellent choice of Furniture of every description, and every article will be sold at a very reasonable price, to give every person satisfaction. March 16.

## SCOTT'S FAMILY BIBLE. A NEW EDITION WITH THE AUTHOR'S LAST CORRECTIONS.

[Clergymen and others disposed to undertake lecturing subscribers for this edition, will be allowed USUALLY LIBERAL DISCOUNTS.]

## PROPOSAL BY SAMUEL T. ARMSTRONG,

50, Cornhill, Boston, for publishing a new edition of SCOTT'S FAMILY BIBLE, in 72 Volumes Octavo.

The Rev. Author at the time of his decease engaged in correcting and amending the work a new Edition. The publisher, at that time in Europe, availing himself of this information, and spot, will be able to offer to the patrons of this edition, a work more worthy of their support, than has hitherto been published!

Extracts of LETTERS to the Publishers.

Rev. Asa Eaton of Boston.—"It is a TREASURE WHICH EVERY FAMILY OUGHT TO POSSESS. For the success of your undertaking you have best wishes and fervent prayers."

Rev. Dr. Joshua Bates, President of Middlebury College.—"Sir, I am pleased with your proposal for publishing Scott's Family Bible, and wish you success in your undertaking. I have no doubt, that it will be well patronized by the public."

Rev. Dr. Baldwin, of Boston.—"I feel that, in my estimation it deserves to be among our ablest and best commentaries. The leading doctrines of Christianity, as professed and maintained by many of the most eminent reformers, are, in my judgment, very happily illustrated and enforced."

Rev. Joseph Emerson, Author of *Evangelical Primer*, &c.—"Six editions of this great work have been published in this country. I have had considerable opportunity to examine and compare all of these six editions, and am decidedly of opinion, that most people would greatly prefer ARMSTRONG'S EDITION, now published in Boston. As the fold is octavo, the volume is not nearly so large as those of the quarto edition, but the paper is finer and whiter; the type is larger; and as it can be turned to the light much less inconvenience, it may perhaps be with equal ease & pleasure. It has the advantage of being cheaper, less cumbersome, and more portable. ARMSTRONG'S EDITION, therefore, is one which I can most highly recommend to the use of families. It is peculiarly calculated to supersede the use of a large Bible; and in the respects it will answer a better purpose; namely, reading the scriptures, as it is less cumbersome may be read by several persons at the same time."

## TERMS.

I. It shall be well printed on good white paper, with a new type cast expressly for the work, & be equal to the other editions from the same press.

II. It will be comprised in six large volumes, each of 750 pages each, on an average, containing the OLD AND NEW TESTAMENTS with the DEUTERO OBSERVATIONS to the Books, &c. & NOTES AND PRACTICAL OBSERVATIONS.

III. Persons who procure subscribers to work, will be allowed EVERY SIXTH OF THE WHOLE, gratis; two copies for ten; three for twenty; and in the same proportion for any number, ever large, &c. and if only two COPIES are ordered, a reasonable compensation will be made, so that no one may lose the benefit of his exertions.

IV. The price, well done up in boards, strong carriage paper backs, will be \$3 50 a volume, or \$18 for the whole set; if bound in sheep, lettered, with double titles, it will be \$3 50 a volume, or twenty one dollars for the whole set, on delivery. A volume will be published once in 3 months.